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## STAGES OF DEVELOPMENT.

Man as Individual.	Man as Race.	Man. Mind.	Language.	Weapons. Tools.	Religion.
Childhood	Turpe pecus	Theological	Radical	Flints of the	Fetichism
Youth	Hunter	Metaphysical	Agglutinative	driftgravel	Polytheism
Manhood	Pastoral			Stone	Idea of Deity
Old age	Agricultural State	Positive	Inflectional	Bronze	as superior
				Iron	anthromorphic being
					Idea of Deity as supreme mind

THE IMPORTANCE OF METHODICAL CLASSIFICATION  
IN AMERICAN RESEARCHES.\*

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Translated by WILLIAM H. GARRETT, F.A.S.L.

ASSEMBLED for the instruction of a purely American society, we must commence by rendering unto Cæsar the things which are Cæsar's. The idea of originating this Society does not belong to us; we only continue the undertaking with the concurrence of its learned promoters.

About five years ago, one of our most distinguished young scholars, M. Léon de Rosny, now professor at the Imperial Library, and M. l'Abbé Brasseur de Bourbourg, a missionary and traveller, well known for his important works upon Mexico, struck with the neglect of Europe towards America, conceived the desire of accomplishing for the New World what had long been effected for Asia and other eastern countries, by bringing into one centre all works treating upon America. At that time there was not an American society in Europe; even England, which had so often led the way in science, and discoveries of all kinds, had not conceived the idea of establishing it. Messrs. de Rosny and Brasseur de Bourbourg, with the assistance of many members of the Institute and others, feeling the time most favourable for the institution of such a society, set themselves earnestly to the task, and from the masses of statistical and topographical information, scattered or buried in unappreciated volumes, compiled their admirable works.

\* This address was delivered to the Comité d'Archéologie Américaine de France by M. de Bellecombe, July 23rd, 1863. (Tr.)

One section searched amid the philosophic and religious traditions of America, to find, if possible, traces of a common origin with European people; another section entered into a comparison of the indigenous American languages with those of the three ancient continents; while a third explored the history of the country before the Conquest. One examined the national literature, another was devoted to the fine arts of Mexico and Peru, whose little known and poorly appreciated remains are still visible to travellers.

Such, in part at least, was the function of *La Revue Américaine*, established by M. de Rosny, a publication which has hitherto met with the most encouraging success, and has reached its eighth volume. Among its contents will be found papers of the greatest interest and research on the several subjects just mentioned.\*

From 1858 to 1862 important articles appeared in the Review upon the American nations before the Conquest, throwing new light upon questions which, though still somewhat obscure, are certain one day to be elucidated.

Among these papers may be mentioned "Studies on the Constitution of the New World," by M. Charles de Labarthe; "Essays upon the Science of American Language," by M. l'Abbé Brasseur de Bourbourg; and "Central America and its Monuments," by the venerable Jomard, whose recent loss the learned world deploras. There are also the very curious papers of M. Aubin, on "The Didactic Painting and Figurative Writing of the Ancient Mexicans;" "America before its Discovery," by the Abbé Domenech; "Mexican Palæography," by M. Ferdinand Denis; "The Grammatical Elements of the Othomi Language;" "The Relations of the Ancient Americans with the Peoples of Europe, Asia, and Africa," by M. José Perez, and many other works, the enumeration of which would occupy too much time.

In consequence of the efforts of these learned men, the directors of the Musée Impérial du Louvre earnestly took in hand the subjects of American architecture and sculpture, and ancient America began to occupy an important place in our public galleries.

An American society is still a desideratum in the learned world. The present seems a most favourable time for its establishment, when we call to mind that the New World is brought nearer to us by the extension of the telegraph, and by the adoption of our system of military tactics in the conduct of that fratricidal war now unhappily dividing the Northern United States from the Southern provinces. There is also the important question pending between France and Brazil, as to the possession of the immense province situated between the Rio Grande and the Oyapoc, a country which

\* The first series appeared under the title of "*Revue Orientale et Américaine*".

has been the scene of the struggles of our gallant soldiers\* for the last two years, and the principal cities of which, Puebla and Mexico, have but recently yielded to our arms. On these and other grounds we are convinced that an American society is an institution not only useful, but highly necessary.

And now, suppose we succeed in founding such a society, what assurance have we of its duration? Our answer is that its permanence is beyond question, provided we heartily unite, and resolutely concentrate our powers, experience, and labours upon those distant lands, which are assuredly not more inaccessible to scientific investigation than they were to the destroying swords of the Spaniards.

Our desire to-day is to lay open this strange and mysterious America, with its legends historical and fabulous, its undeciphered monuments, its original manners and usages.

Having premised so much, we must now refer, as briefly as possible, to those subjects which will first occupy our attention.

Among all nations the primary inquiry should be as to their religion; after that follows the study of their history. Religion, though it throws no light upon the origin of the indigenous inhabitants of America, gives certain connecting links between these peoples and the inhabitants of Asia, Europe, and Africa. For instance, the Peruvians and Mexicans have their general and partial deluge. The four brothers Ayar Tapa among the Peruvians, Cortoz and Quitequetzel among the Mexicans, are the Satiavetra of the Indians, the Xizouthros of the Chaldeans, the Peroun of the Chinese, the Ogyges of the Greeks, and the Noah of the Bible !

The Kiouasa of Virginia is the Jupiter of the pagan Olympus. The Toia of Florida is the Christian Satan; the Zemes of the Antilles are the Darvans of Persia. Attabeira of Haïti is the Phrygian Cybele; the Mexican Theotl, Flacatekolototl, and Miclantemeli, form the Indian Trinity, represented by Brahma, Vishnu, and Siva; Vitzlipochtli, the Grecian Mars or the Gaulish Taran; Pachakamak is Apollo; Joalticitl is the Lucinian Juno; Xintenchtl is Vulcan. Polytheism prevails everywhere. There are gods of the air, of fire, of wind, of the heavens, and of the earth; gods of war, of peace, of evil, of good, and of justice; gods of the sun, of the moon and of the stars; of houses, of medicine, and of agriculture, of hunting, of fishing, and of travelling; in short, gods of everything, near or afar, which is supposed to influence the moral and physical state of man, all relating to a Great Spirit or Manitu, not less great, noble, or sublime than the Jehovah of the Hebrews.

The Peruvians and the other indigenous inhabitants of America, to whom the idea of the immortality of the soul became by some means

\* The French army. (Tr.)

communicated, had, besides their rites and ceremonies, their human sacrifices.

I shall not dwell on the singular relations which existed, or are said to have existed between the primitive Americans and the navigators and travellers of other parts of the globe, because, with a spirit of partiality easily understood, these have been in all probability greatly exaggerated. There are curious resemblances between the races, the characters, the religions, and the languages of America and those of India, China, and Phœnicia. But the great question of the origin of the American races still remains for solution. In our opinion it would be rash in the extreme to take certain physical and moral resemblances in races or analogies and affinities in languages or religions, or certain philosophic tendencies, and on these to base the theory that Asia is the cradle of the Mexican people. Until the contrary has been clearly proved, we must continue to believe that the Americans are indigenous, and that the great southern migrations—the three great races, the Aztecs, Toltecs, and Chichimecs in Mexico, the Aymarás, under the command of Manco-Capac, in Peru—have all sprung from the same root, and are without doubt indigenous to America.

The course of all these primitive migrations being from north to south, it may be fairly inferred that the Americans of the south came originally from the north. It is in this part of the New World we must search for the original seats of the great indigenous races which inhabit it. It must be confessed, however, that the traditions of the north are little known, and that researches in that quarter are extremely difficult; but it is into the *unknown* that our labours lead us.

We shall next consider the judicial and administrative customs anterior to Columbus. And here we find a vast field opens before us; and Manco Inca among the Peruvians, Quetzaltcoatl among the Mexicans, are legislators and statesmen who cannot fail to excite our curiosity. The incomplete information we possess of Mexican legislation furnishes us, however, with some idea of the divisions and classes of the people. The nobles possessed honours, authority, and legislative powers, as well as military and judicial authority. There was a proud and haughty clergy, a labouring population, and a class of abject slaves. We find among the Mosquitos of Guatemala monarchy, with its aristocracy and hereditary peerage, its sovereign council of state; its laws and penalties for sacrilege—mild against the nobles, severe against the common people. And here we cannot help admiring the Peruvian custom which humanely equalised domestic labours and duties between the man and the woman, the husband and the wife.

As regards history, who were the people whom Columbus, Amerigo Vespucci, Cortez, Almagro, and Pizarro found in the New World?

In Brazil, the Tapayas or Tabaïaras claim attention for their resemblance to the Mongols in the colour of their skin and the form of their features, and the Tupis or Tupinambas for a Caucasian physiognomy. In Columbia, the Caribs or Caraïbs are cannibal hordes who inhabit the vast plains of the Caraccas, of Cumana, of Apure, and the Orinoco; they subsist by fishing and hunting, and on such wild fruits as they can gather. There are the Moscas or Muyscas of the plateau of Bogotá; in Guiana the Galibis; in Florida the Apalaches, who derive their name from the mountains of their country; the Natchez, on the banks of the Missouri and the Ohio; the Hurons, the Algonquins, the Iroquois, and the Altekamocs, in Canada; the Osages, the Delawares or Abenaco, in Louisiana; the unconquerable Araucaños, in Chile, whose last chief scarcely a year ago was one of our adventurous countrymen; the Charruas, the Guaranis, the Abipones, and the other tribes of Paraguay and of Buenos Ayres; the Aucas and the Puelches of Patagonia; the Fuegians of Tierra del Fuego; the Malouins and the other islanders; the Changuenes of Costa Rica, the Mosquitos, the Zambos, and the Poyais of Guatemala; the Quichuas, the Atacamás, the Yuaracarís, the Apolistas of Peru; the Tepanecs, the Olmecs, the Aztecs, the Toltecs, the Chichimecs, and the Xicalancs of Mexico. These are the principal peoples which were vanquished by the invading and conquering Europeans. What do we know of their history? Nothing more than some few characteristic facts, some unconnected episodes, some details more or less fabulous, to be found scattered in the histories of Ixtlixochitl, of Tezozomoc, of Balboa, of Zurita, or of Montesinos.

Thus, for instance, we read of the foundation of the Peruvian city of Cuzco, by Manco-Capac I, who flourished about 2,900 years before Christ; of the establishment by him of the first Peruvian government; and further, of the great wars of Sinchiroca, one of his successors, against the princes of Antigmalas.

Under the reign of Ayar-tarco-Cupo (about 4,000 years before Christ), we hear of the appearance of giants, and of the subsequent wars of Titu Yupangui, surnamed the happy or Pachacuti, against the Chimos. Then follows the downfall of the first religion under Cao-Manco, and its re-establishment by his successor Marasco, also surnamed Pachacuti (about 1,166 B.C.), the end of the first Peruvian dynasty consisting of thirty-two kings, 880 years before Christ; and about the same epoch the establishment of the second dynasty. We now come to the valuable astronomical discoveries of the learned kings Ayay-Manco, Capac-Rami-Amanta, and Toca-Corca-Apu-

capac; the first of whom reformed the Calendar, and introduced the intercalary days; and the second invented the scale of the solar hours; while the last discovered the equinoxes, divided the year into four seasons, and founded, it is said, the University of Cuzco. The appearance of many frightful comets in the reign of Huamantaco-Amanta presaged the dreadful wars and revolutions which distinguished the reign of his successor Titu-Yupangui Pachacuti VI, a prince contemporary with the Christian era.

With regard to the Mexicans, we possess a long list of their sovereigns and kings who reigned during the three following great epochs. First, the appearance of the Chichimecs in Mexico, under the command of their chief Chichimecatl, long before the Christian era. 2nd. The invasion of the Toltecs in the seventh century of the Christian era. 3rd. The overthrow of the Toltecs by the Aztecs in the twelfth century. These are the three great historical epochs, before the conquest of Mexico, but there are long periods to be filled up, ere we can reconstruct the national history of that country.

Mexican history becomes of real importance about the beginning of the fourteenth century. The Aztecs, driven out by Tula, took refuge in Anahuac, and restored Tezcuco, which, under the influence of its king, became the resort of all the poets, artists, and men of learning of the period.

Remarkable monuments adorned this populous and flourishing city, which subsequent Mexican historians delighted to call the Athens of Anahuac. The Acolhues united to their conquerors, the Chichimecs, and founded a city not less celebrated than that just referred to. It was known at first under the name of Tenochtitlan, and was founded on many low islands connected by solid dykes, and adorned by floating gardens, attached to the four quarters into which it was divided.

Disastrous wars broke out between the Chichimecs and the neighbouring tribes; the kings Acamiputzli, Huitztilihuitl, and Itscoatl increased their territories and enslaved the Tlepanecs, after a memorable siege, which recalls that of Troy.

The reigns of Montezuma I and of Nezahualcoyotl are the most illustrious in the annals of Mexico and Tezcuco. Brave and warlike, Montezuma was elected king by the chiefs and princes, and rendered his reign remarkable by constant and successful wars against the revolted inhabitants of Chalcos, Oaxaca, and the Tepanecs. He prevented the inundation of Lake Tezcuco, and enacted many just and benevolent laws. He took the priests under his special protection, and made himself loved and respected by all. Nezahualcoyotl, his friend, not less worthy or remarkable, driven at first from his throne by his infuriated enemies, pursued from cave to

cave, from mountain to mountain, was at length restored by Itzcoatl, who, touched by his misfortunes and his courage, showed himself as great and generous in prosperity as he had been noble and resigned in adversity. Nezahualcoyotl executed some very remarkable works, encouraged commerce and agriculture, and published a penal code calculated to reach and punish all misdemeanours. He repressed tyrants and oppressors, and placed the poor under the safeguard of enlightened and impartial justice. Nezahualcoyotl is the David of Anahuac, and the history of his persecutions, his sufferings, and his providential restoration would form an American *Odyssey*. Axajacatl, his cousin, and his brothers Tixoc and Ahuitzotl, worthily preserved the sceptre of Montezuma I, and transmitted it formidable and respected to Montezuma II, whose reign, however, was fated to be extinguished by the redoubted and avaricious conquerors from Europe.

The sixteenth century opens with Ahuitzotl and Montezuma, who changed the destinies of the Chichimecs and of their vassals or tributaries. These sovereigns brought discovered America into an unforeseen relation with the people of the west, entailing war and oppression on themselves, and on their children abject slavery.

From history we proceed to consider the indigenous languages.

In Brazil, the three principal languages spoken are the Guarani, Tupi, and Brazilian. They are defective in the sounds f, l, r, s, and v, as these are found in the Portuguese, and are the three chief dialects of which we have grammars and dictionaries.

The Aztec or Mexican is less sonorous than the Incas, as distinguished by the length of its words, the varieties of its meanings, and the absence of superlatives. Among the Toltecs there are few monosyllables, but there are words of not less than sixteen syllables, in which we do not find the consonants b, d, r, g, and s.

There are many other languages among the Mexicans, of which fourteen have grammars and dictionaries. These are the Othomi, Tarasco, Zapotec, Mystec, Maya (of Yucatan), Totonac, Popoluc, Matlazingue, Huastec, Mixe Catchiquel, Taramare, Tepehuane, and Core.

The Peruvian language is in two divisions, that of the nobles or Incas, a species of masonic language spoken only by persons of the highest rank; and the popular or common tongue used by the lower classes, but known also to the nobles and aristocracy.

These indigenous tongues have not been replaced by those of the European conquerors. In Guatemala, says the Abbé Brasseur de Bourbourg, in his *History of the Civilised Nations of Mexico*,\* the indigenous language or Maya is used by the Spaniards in preference even to their native tongue. In Mexico the Spanish language has

\* Histoire des Nations Civilisées du Mexique.



not preserved its Castilian purity, for we find words entirely Aztec mixed up with it. We may remark that Latin outlived the eruption of the barbarians, and was preserved for centuries in Gaul, Spain, and Africa, notwithstanding the prevalence of the Frank, Visigoth, Ostrogoth, and Vandal languages.

We may infer from the various dialects of Guatemala, says the Dominican Francisco Ximenes, in his *Arte de las tres lenguas catchiquel, quiche y tzutuhil*, that all are derived from one, which has been corrupted in various ways in different provinces, but the roots of the verbs and the substantives are found for the most part to be the same. This mother tongue is the Maya, according to the learned Dominican and the Abbé Brasseur de Bourbourg, both most competent judges on such a question. Canon Ordoñez inclines to the Tzendal, but this may arise from a natural partiality, this being the native language of the canon.

The classification of the indigenous languages of America would be a great service rendered to philology, and would lead us to the study of indigenous literature, sciences, and the fine arts. We must remember that America has a literature of its own, which still remains to be investigated and studied. The Aztecs, says Clavigero, were good poets and distinguished orators. The poets, held in great esteem at Tezcuco and at Tenochtitlan, chose warlike and religious subjects; while the priests, whose minds were more cultivated than the majority of these poets, celebrated the firmament and the heavenly bodies, the feats of kings and of heroes, and the duties and attributes of man. Oratory was much taught among the people, and the young men were early accustomed to take part in discussions on the affairs of the nation. The Aztecs had even a theatre, but their dramatic literature was weak and coarse, and was degraded by foul and brutal exhibitions.

M. l'Abbé Brasseur de Bourbourg mentions, in terms of the highest commendation, a historical MS., written in the Nahuatl language in 1528, by one of the bravest and most faithful officers of the unfortunate Quahtemotzin.\*

The epoch of the conquest, followed by the preachings of the missionaries, brought about a new era of revival in the national literature. Several natives taught by the priests, and following the example of Quahtemotzin's officer, began to write their ancient chronicles in the Nahuatl language. In 1736, the Chevalier Boturini Benaduci, says M. Aubin in his article† on "La peinture didactique et la langue idéographique des Aztèques," had made a very remarkable and valua-

\* This MS. is now in the possession of M. Aubin.

† In the *Revue Orientale et Américaine*, vol. iii, p. 226.

ble collection of these manuscripts. Unfortunately, on his way back to Italy, he was captured at sea by the English, and plundered of everything. Thus, the fruits of all his labour and research were lost to this intrepid traveller, nor has more than the eighth part of these MSS. been found, and that but recently.

Many native and European *savants*, the Mexican historian Veytia, the American astronomer Gama, Alexandre de Humboldt, Ternaux-Compans, and others, have endeavoured to repair that immense loss. At last, M. Aubin, after long and patient researches, has succeeded in bringing together a rich and important collection; and, from the indications furnished by the Chevalier Boturini's catalogue, has been able in a great measure to reproduce the precious originals.

We may judge of the importance of this new indigenous literature by the mere names of some of these manuscripts, now in the possession of the enlightened and industrious ethnographer whom we have just named. Among these MSS. are the following:—Essays on Mexican history in the Nahuatl language, from the year 1064 to 1521, by Domingo Chimalpaïn.—The historical annals of the Mexican nation in Nahuatl, dated 1528, which is probably the MS. previously mentioned by M. l'Abbé Brasseur de Bourbourg.—Several original histories in Nahuatl of the kingdoms of Culhuacan, Mexico, etc., from the most remote period to 1591, by Domingo Chimalpaïn.—And finally, the history of the same kingdoms of Culhuacan and Mexico, by a native author using the *nom de plume* of Fernando de Alba.

There exist also numerous works in Mexican by foreign missionaries, among which we shall notice the translation of the Epistles and of the Gospels in Nahuatl by Arnaud de Bassac; *The Colloquies of Christian Peace*, by Father Juan de Gaona; *The Art of the Mexican Language*, by Jean Foucher, a Frenchman; together with the learned and numerous works of Andrès de Olmos in Mexican, Huaztec, Tolonac, and other languages.

The indigenous chronicles cited by M. Aubin are generally concise, though they exhibit traces of oral traditions and of historical songs often repeated word for word in the same work.

The Peruvians cultivated, also, poetry and the drama, which appear among them to have reached a higher degree of perfection than among the Mexicans. Comedies and tragedies were performed in the presence of the Incas and their courtiers, and were usually heroic, mystic, or warlike. Love was always predominant in Peruvian poetry, and fragments of that poetry are quoted by Father Blas Valera, in his memoirs, as well as by Garcilasso de la Vega. But Peruvian literature, less fortunate than Mexican, is still shrouded under a dark veil.

Science among the nations of America took the precedence of literature, possibly on account of its greater utility. We have already seen that astronomy especially was the constant study of the Incas, the Caciques, and the priests of Peru, of Mexico, and of Guatemala. Montezuma I and Nezahautl were remarkably skilful and enlightened engineers, who immortalised their names by the construction of the famous dykes destined to repress the inundations of Lake Tezcucó. These princes, though bad tacticians and strategists, were by no means ignorant of the art of attacking and defending cities; in fact, traces of Mexican fortifications are still visible, which show considerable knowledge of these subjects.

Agriculture, very ancient among the Aztecs, was wanting in those almost indispensable adjuncts oxen and ploughs. Men performed every labour of the field with their own arms, and their barns were rudely constructed with trunks of trees placed over each other, and then firmly bound together. They had, however, singular skill in the construction of those floating gardens, or chinampas, which had a vegetation so luxuriant as to call forth the admiration of the conquerors themselves. Agriculture among the Peruvians was very differently organised. It is true that the use of the plough was equally unknown to them; but they dug up canals for the irrigation and fertilisation of the lands; they constructed roads and ways of communication,\* bridges, and embankments; and reared numerous flocks of lamas and alpacas. They also exhibited considerable skill in the construction of their houses, distinguishing themselves especially by the erection of numerous aqueducts, preserved and used by the Spaniards for a long period after the conquest.

Arithmetic and medicine formed a part of the scientific knowledge of the Peruvian, but as to the latter, his remedies were very simple and very limited, and administered without method or discernment. Finally, the Aztecs and the Quichuas had their painters, sculptors, goldsmiths or jewellers, their architects, actors, dancers, and musicians. In all the great towns of Anahuac, vases of gold and silver were manufactured before the conquest, and Cortez, in a letter to the Emperor Charles the Fifth, praises the skill of the goldsmiths of Tenochtitlan. Among the Mexican monuments found by the conquerors, the most remarkable were the two great pyramids called "houses of the sun and of the moon," situated in the Plain of the Dead (Micoatl);† the pyramids of Papantla and of Cholula (the latter

\* Among others, the high road from Cusco to Quito.

† A gentleman who visited Mexico in the year 1851, informs me of an interesting discovery made by him in connection with these pyramids. Observing midway between them a large square block of granite lying on its edge, and partly imbedded in the sand, he, with the aid of several servants, succeeded in remov

one hundred and seventy feet high); the monument of Xochicalco, known by the name of the House of Flowers; and many palaces, temples, and altars destroyed in Mexico and other chief towns.

Sculpture and hieroglyphic painting were also in great esteem among the natives of Mexico. The sculptures generally represented the images of gods and other fabulous creatures, of kings and men of note, and even of animals of the most fantastic appearance. Respecting the hieroglyphic pictures, I could not do better than refer to the excellent work of M. Aubin, published in the first series of the *Revue Américaine*.<sup>\*</sup> It is at once a special and almost complete document on this subject.

Notwithstanding that Mexican architecture and sculpture seem now to be regarded with some degree of disfavour, I have heard M. l'Abbé Brasseur de Bourbourg himself say that the Anahuac contains monuments of the ante-Spanish period, remarkable both for art and for execution.

That Peruvian architecture is much finer, is proved by the vestiges of the temple of Pachacamac, of the palace of the Inca, and of the fortress of Cusco, as well as by the imposing ruins of Atun Cannor, mentioned by La Condamine. Several statues may also be mentioned, which have been preserved in spite of the deformity of the legs and arms. There are also many vases, discovered in tombs, which, in the opinion of M. d'Orbigny, exhibit a knowledge of drawing, truth, and finish, in the figures represented.

Dancing was a favourite amusement with the natives of Peru, each province having its particular and characteristic dance. It must be admitted that their music was wanting in variety, and had little to recommend it. They knew nothing of any instrument except a flute with five pipes, which was indifferently used for songs of love, mourning, or triumph. Songs of triumph were generally confined to their solemn and periodical festivals. On these occasions choirs of men and women added their voices to the flute, and celebrated the high deeds of arms of their relatives or fellow-citizens. It may be added, that dancing and music were equally known to the other nations of Southern America.

Such are the principal studies and researches you will have to

ing a sufficient quantity of the soil to admit of its being turned over to a slight extent. After some scraping, my friend found a distinct image of the sun cut on what appeared to have been originally the *top* of the block. There is no doubt that this piece of granite, weighing some tons, formed at one period the apex of the pyramid or "house" of the sun. (W. H. G.)

<sup>\*</sup> Vide *Revue Orientale et Américaine*, vol. iii, p. 224; vol. iv, pp. 33 and 270; vol. v, p. 361. The continuation of this important work will be published in the new series.

make in connection with America anterior to its discovery. There are others which, although posterior to it, are not less interesting and important.

The history of the conquest is extensive and satisfactory ; but that of the two centuries which followed it is quite unknown. Under the Spanish, Portuguese, and French domination, there is an immense blank, which it is important to fill up as soon as possible. The history of the moral, physical, and intellectual state of the vanquished under the yoke of these conquerors, still remains to be composed and written. The great question of slavery, which occupies, and must continue to occupy, the minds of men, will doubtless find important elucidation in the filling up of that huge gap just indicated. It is of vital importance to follow the native peoples in their continual and consecutive relations with those nations which have subdued them.

There still remain many capital questions to be treated of in detail. We will call particular attention to the original and striking manners of ancient and of contemporary America.

Forward, then, courageous explorers ; forward, bold missionaries of the Rocky Mountains ; forward, travellers, daring pioneers and colonisers of the prairies of North America ; forward, thinkers and philosophers, *savants*, writers, artists, and poets ;—onward all of you to delve in that immense mine, which must be worked up into its innermost recesses, into its most imperceptible furrows, into its most impenetrable crevices !

Christopher Columbus and his worthy imitators discovered the material and physical America—the America of flesh and bone, of earth and marble. It remains for us to discover another America—a moral and intellectual America ; America of soul and of heart, of mind and of genius.

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### ANTHROPOTOMY.\*

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It has been our duty to watch this work through the three successive editions which have been published of an undertaking which has been justly characterised by Professor Owen† as “a deservedly esteemed

\* Anatomy ; Descriptive and Surgical. By Henry Gray, F.R.S., F.R.C.S., Lecturer on Anatomy at St. George's Hospital Medical School. The drawings by H. V. Carter, M.D. The dissections jointly by the Author and by Dr. Carter. Third Edition. By T. Holmes, M.D.Cantab., Assistant-Surgeon and Lecturer on Anatomy at St. George's Hospital. 8vo. London : Longmans. 1864. Pp. 788.

† On the Cerebral Characters of Man and the Ape, *Annals and Magazine of Natural History*, 1861, vol. vii.